NOT TO BE TAKEN
FROM THE LIBRARY

THOMAS

378.744
BO
1915 t Am

Digitized by the Internet Archive
in 2016

https://archive.org/details/thefactofgodinhu00thom

B O S T O N U N I V E R S I T Y

GRADUATE SCHOOL

- : -

Thesis,

The FACT of GOD in HUMAN EXPERIENCE.

- : -

Submitted by

HAYWARD STANLEY THOMAS

(A.B.Univ.of Maine 1911)

- : -

In partial fulfilment of requirements

for the degree of Master of Arts.

- : -

I 9 I 5

- : -

Approved by C. P. Bruce, Second Reader
May 21 1915

O U T L I N E .

Intro.

I. The philosophy of our day is Theistic.
  A. Materialism is obsolete.
  B. There are evidences of a Divine Power that works, and may work, for man's higher perfection.
    a. The philosophy of Henry Bergson makes place for this fact.

II. The evidences of God are both speculative and empirical.
  A. Speculation does not carry full conviction.
  B. Empirical deductions are more effective.

III. Our treatment must be from the empirical standpoint.
  A. Religionists may object that the method is unfair.
    a. Yet, the reality of religious states is usually adequately comprehended through the active expressions which they initiate.
    b. Science can offer no objection; for
      (I) This is the method of science.

Discussion:

I. The belief in God is justified, for
  A. The final test of belief is, "How it works on the whole."
    a. Religion is justified by life.

II. Divine power is the explanation of human progress.
  A. Progress must have an adequate source.
    a. There is a Power not ourselves that makes for righteousness.

III. The race has made progress.
  A. The child has come to his rightful heritage.
  B. Slavery has been adolished.
  C. Torture has been abandoned.
  D. The liquor traffic and bloody warfare no longer have moral support.
    a. "God Almighty is back of the 'Flying Squadron'."

IV. There are marks of of Divine working in society.
A.All social and moral progress comes from within.
a."Not England,but Jesus Christ,is redeeming India."
b.Christian missionaries have transformed New Guinea.
B.The Christian religion is the solution of our social ills.
a.A.A.Berle makes a statement to this effect.
C.It is the Christian that sees a broad margin of the aught-to-be beyond the is.
a.Christianity progressively makes sins as fast as the old are abolished,-i.e. it progressively labels conduct as sinful.
D.Christianity is a fighting power against that which is regarded by it as evil.
a.Hocking and Fairbairn testify of the efficiency of Christianity.

V. There are marks of the working of God in the conduct of men.
A. Geniuses of every kind feel themselves sustained by an Unseen Power.
a. Carlyle speaks of the Divine in man.
b. William James pays warm tribute to the saints.
B. The influence of the Spirit of God is undeniably impressed upon many lives.
a. The earnestness and intensity of the Hebrew Prophets cannot be explained otherwise.
(I) They spoke with a consciousness of God.
(A)"That which can be done only with a consciousness of God is an act of God."
b.The life of St.Paul was absolutely changed by a spiritual experience.
(I)"Christ liveth in me."

c. The life of David Livingstone is a tribute to the Divine working in the human.
(I) "It was the glow of Divine love that moved Livingstone."
d. William Booth did a great work,but
(I) He said,"I made up my mind that God Almighty should have all there was of William Booth."

C. The power of God is seen in the transformation of sinful lives.
a. The Puncher had gone to the lowest extreme,but was converted and lives a respected life.
b. The Plumber was a thief and a drunkard, but through the power of God his life was transformed.
(I)The reality of the experience is unquestionable.

D. Lives that are thus Christed become strong forces for social uplift.
a. They desire to save others.

VI. Such phenomena can be explained only on theistic grounds.
A. The naturalistic theory of moral development is inadequate.
a. Prof.Bowne witnesses to this fact.
B. All human moralists have failed.
a. Guatama has failed.
b. Islam has ruined Persia.
C. The development of legal codes will not explain the advancement,for
a. "Law is the fruit,and not the root, of progress."

Conclusion:

I. The experience of God in human life is a reality.
A. The phenomena cannot be explained otherwise.
B. The testimony of those that have had this experience cannot be denied.

b. The life of David Livingstone is a tri-
bute to the Divine working in the human.
(I) "It was the glow of Divine love
that moved Livingstone."
d. William Booth did a great work,but
(I) He said,"I made up my mind that
God Almighty should have all there
was of William Booth."
C. The power of God is seen in the transformation
of sinful lives.
a. The Puncher had gone to the lowest ex-
treme,but was converted and lives a
respected life.
b. The Plumber was a thief and a drunkard,
but through the power of God his life
was transformed.
(I)The reality of the experience is un-
questionable.
D. Lives that are thus Christed become strong
forces for social uplift.
a. They desire to save others.

The Fact of God in Human Experience.

During the last generation the intellectual atmosphere has been vibrant with empiricism and materialism. Mechanism and causal evolution had userped the field of thought; Idealism and Supernaturalism were unceremoniously bowed off the stage. However,the poverty of the new order was soon apparent;indeed,it was found to be intellectually bankrupt. A return to speculation and to life demands was necessary. Evolution was seen to be an operation,and as such requiring an Operator;the universe of experience is seen to be phenomenal, and as such must proceed from a real Source.(See the following books by B.P.Bowne: Theory of Thought and Knowledge, Metaphysics, Theism).

But not only is this Ultimate Reality,this world Operator,efficient on the impersonal plain; it is likewise a power in personal life. We believe that we are able to point to certain facts which indicate that there is a Power that works, or may work, with and through man toward his increased usefulness and moral perfection.

It has been already indicated that speculation has no objection to offer to our thesis. However,we may briefly indicate the position of Mr.Henri Bergson,who is undoubtedly the most advanced,as well as the most representative,philosophical thinker of our day. In response to a personal inquiry he writes:- "I yield to your friendly importunity;but,never-theless,I feel quite unable to foretell what the external manifestations of the religious sense may be in the time to come.I can only say that it does not seem to me likely to be disintergrated. Only that which is made up of parts can be disintergrated.Now I am willing to admit that the religious sense has been gradually enriched and complicated by very diverse elements;none the less it is in essence a simple thing, sui generis, and resembles no other emotion of the soul. It may perhaps be urged that a simple element,although it cannot be decomposed,may yet disappear,and that the religious sense will inevitably vanish when it has no Object to which it can attach itself. But this would be to forget that the Object of the religious sense is,in part at least,prior to

that sense itself;that this Object is felt even more than it is thought;and that the idea is,in this case, the effect of the feeling quite as much as its cause. The progressive deepening of the idea may therefore make the religious sense clearer and ever clearer;it cannot modify that which is essential in it, still less effect its disappearance." (Ruhe,-The Philosophy of Henri Bergson,p 4If).

Again,after the accusation of monism had been brought against him,Bergson expressed himself as follows;- "If my work has succeeded in winning some confidence from minds hitherto indifferent to philosophy it is for this reason - I have never given admission to any merely personal opinion,or to convictions which,by this particular method,could not be rendered objective. Now the considerations set forth in my Essai sur les données immédiates result in bringing to light the fact of Freedom; those of Matiére et Mémoire point directly,I hope,to the reality of the spirit; those of L'Evolution créatrice exhibit creation as a fact. From all these emerges clearly the idea of God,Creator and free,the generator of both

matter and life,whose work of creation is continued on the side of life by the evolution of species and the building up of human personalities. From all these emerges,consequently,a refutation of monism and of pantheism in general."(Ibid.43f.).

Thus speculation leads to God; Will experience lead us to the same ultimate goal?

We are convinced that it does. As is commonly recognized,there is something in man's nature which cannot be satisfied by anything in the temporal or material order,but which reaches out toward the Infinite,and craves fellowship that is eternal. In the history of revelation we hear the voice of man addressing him,it might well seem,to an empty heaven; but through the darkness of uncertainty the voice of the Infinite speaks to his heart. And the man who has thus made sincere overatures to the Divine has received the convincing response, and he bears testimony with all the certainty of personal experience,that God is a person and that fellowship with Him is both possible and real.

In almost innumerable instances,men have followed

the baser propensities of their natures,until,although estranged from God,they have yet felt the constraint of the religious 'instinct',and have converted to God; and their changed lives have been proof of their testimony that God is a fact in their experience.

Many others have joined in fellowship with God whose lives and conduct have not had need of any great change,but who felt constrained to enter into a conscious relation with Him. They perhaps had no pronounced emotional experience,but they are likewise certain of their relation to God;and their close personal fellowship with Him is attested by the Spiritual motive that henceforth impells them in service.

This consciousness of personal fellowship with the Divine,and the presence of the Spiritual Motive that shapes conduct and impells to the largest service,is what is meant by the Fact of God in Human Experience.

In our generation there seems to be a proneness to look askance at the deductions of speculative thinking; and on the other hand,it appears that

formal proof is not so much in demand as formerly it was. The great question now is, If such and so is the case,what of it? If there are no results following from it,it needs only to be left alone to die of its own accord;in any event whether it lives or dies is a matter of slight consequence. But if it be a matter prolific of results,the further question must be asked, Are the results good or evil? The estimate that is placed upon the results constitutes the final appraisement of the cause.

We propose,then,to subject the Christian beliefs and experiences to such a utilitarian test.Hence, our treatment must be from the empirical stand-point.

Some religionists may object that religion is, in its nature,too subjective to be fairly treated thus. And it is true,doubtless,that there are individual cases where the application of such a test would be unjust; but beyond these certain individual exceptions we may hold that the reality of the religious experience,or states,is adequately comprehended through the expressions which they initiate. It is also in order to remind the demurring one

that Christ was content to have this test applied to himself.(Matt.XI;4f.)

Science must have no objection to offer;to such proceedure,for this is the method of science itself. And it further follows that science must not demur from the conclusions to which such an investigation leads. We may further urge that the fact that the material for our investigation is in a degree subjective does not detract from its legitimacy. We have this statement from William James: "So long as we deal with the cosmic and the general,we deal with the symbols of reality; but as soon as we deal with the private and the personal phenomena as such,we deal with realities in the completest sense of the term."(The Varieties of Religious Experience 498).

What then have we to say of the utilitarian value of beliefs? In the first place it is to be observed that a belief would never exist were it not called into being by some felt demand:- the demand is ever the necessary prius.We find it necessary to believe the law of cause and effect;and necessary to believe in the essential integrity

of our fellow-men. Life,however,is deeper than these mere externals; and the depth of the life depends upon the nature and extent of its beliefs. A contemplation of the intellect and soul-life of man, and of the wonders of the universe,leads one to believe in a Higher Power as an absolute demand of our mental nature. And this belief,as we shall see,is justified in that,- as is the justification of all other beliefs,- it works. The more we believe in mem the more we do for them;the more we believe in God, the more we do for God. Were men to lose faith in man our social and economic life would immediately break down."Were they to give up their faith in God the underlying conceptions which hold business and law and the dignities of social intercourse would soon tumble."

William James says in accord with the foregoing, that the final test for beliefs is briefly this: "The way in which it works on the whole."(Var.Relig. Exp. p 19).Now "If",in the words of Bishop McConnell, "the belief makes the mind keener;if it makes the heart more willing to bear the cross of self-sacrifice;if belief unlocks powers of the will hitherto

unsuspected;we shall hold that the belief itself is an evidence of the unseen toward which it points." (Religious Certainty p I8). The Souls through the ages have reached out into the unseen for food;the very fact that the saints have flourished is an indication that their hands have not closed upon a void.

But,since the proof of the validity of belief rests mainly on the way in which it works,it must receive its final justification from experience.We therefore turn to the consideration of the fact of God in human experience. Such a consideration obviously falls under two closely related divisions; namely,the fact of God as seen in human society, and the fact of God as a power in individual lives. This distinction may be somewhat arbitrary,since it is seen that society is constituted of the aggregate of individuals.But the operation of religion as a social force,initiating law and elevating morals,as compared with its more direct function in the life of the individual,warrants the distinction.

We are led to postulate God as a force in society because we are unable to explain the progress in

ethical and moral life apart from such a source. Wherever we find a consequent that exceeds its antecedent,we must explain this excess by attributing it to some cause beyond itself. When the morality of any generation outstrips that of its predecessors it must be explained through the working of some accessory agent. As there are in the annals of our race certain outstanding periods when the ethics of the past was challenged and overthrown,and numerous less marked transitions,we are obliged to enquire,Whence comes this new vision of right and justice, and whence this new feeling on moral obligation? This leads us to conclude that there is a Power,not curselves,that makes for rightecusness.

But we have here pre-supposed that the race has made progress in morality, that evils have been vanquished,and that we occupy a superior position over any attainment of the past. This is regarded by some to be an unwarranted assumption;and so eminent a man as the late Alfred R. Wallace has seen fit to challenge the statement.

In his book, Social Environment and Moral Progress, Mr.Wallace takes a hasty,if comprehensive,

view of the life of the race;and after his somewhat superficial survey he concludes that the present social system is rotten from the top to the bottom,and that never in the history of the world was the moral condition so thoroughly bad as it is at the present time. But in his survey the writer failed to get the proper perspective; he sees the kings,sages,poets,and moralists,of the remote past, and contrasts these with the dregs of modern life. The 'down draught' of any age or race can never furnish a criterion for judging its moral status; for this element ever remains the same,- abandoned character is essentially the same wherever or whenever found.

Ex-governor Hanley of Indianna is author of the statement,"The history of our race is whitened with the bleached bones of the evils slain by our fathers!" Despite the pessimistic view of Mr.Wallace,a detailed analysis of the changes that have taken place will convince an unprejudiced mind that the race has advanced far beyond its outgrown standards,and has launched for a higher goal than our fore-fathers were able to conceive.

We may now notice a few of the more marked and more important of the social evils that have not only been placed under the ban of the law,but have also come to be looked upon as morally wrong and injust by society in general.

Take first the case of the child.The further we go back in the history of the race the more hopeless do we find the position of the child. Not only was he subjected to the severest treatment and obliged to provide for his own needs,but very often,- and it was a universal practice,- infants were left 'exposed',to die of the effects of the climate or of starvation. Girls and weak boys were universally regarded as a curse,and were treated accordingly. With civilization,the child has gradually come to his rights. While it is true that the opening of the factories in the I8th and I9th centuries gave rise to much abuse of the child's rights,yet there was one to sing the"Song of the Shirt",and as soon as public attention was called to the abuse,a change was speedily brought about. It is probably true that no other subject is re-

ceiving so much careful thought,or so much monetary support at the hands of the public,as are the interests of the child. The child was never so highly regarded,nor his rights so secure,as at the present:and we may here observe that the child has come to his divine right of proper esteem through the precept of Christ and the teaching of christianity.

Consider,again,the emancipation from slavery throughout the civilized world,and the emancipation of women from a position scarcely superior to that of slave. Note also the passing of cruel and inhuman torture and punishment which prevailed so widely until within a century. It is significant that capital punishment is being rapidly outlawed even as punishment for the gravest offenses;and where it is visited,it has assumed a very different aspect from that it formerly possessed. Two of the grimmest foes of human society are even now dieing at the suffrage of the race: these are bloody warfare,and the liquor traffic. The anti-bellum spirit which was gradually increasing in strength previous to the outbreak of the present war,has be-

come more determined every day. We feel that it can be stated with a certainty that at the close of this war such steps will be taken that such an outbreak will thereafter be impossible. It is to be observed that if the public moral sense, or popular desire, had been regarded the present war would never have marred the pages of history.

The ordeal which the liquor traffic is undergoing at the present moment bids fair for its speedy extermination. All the world is down on the liquor business; it is entirely outlawed throughout one of the greatest empires of the world. And this establishment of prohibition in Russia is not entirely due to expediency arising from the demands of a warring nation: Russia has been looking toward this step for twenty-five years. The other belligerent nations have likewise curbed the use of alcoholic liquors; and the island of Iceland has recently declared the business unlawful. Of scarcely less significance is the movement which is on foot within our own nation for the overthrow of the traffic. From the present outlook, it seems perfectly safe to

predict a saloonless nation within a decade.

The 'Flying Squadron' which is at the present moment touring America in the interests of Nation-wide Prohibition, is a good example of the forces at work for moral uplift. Fourty of the land's most capable leaders are giving their time for two years to the task of creating a public sentiment that will drive the saloon from our midst. What is back of the 'Flying Squadron'? No millionaire; and no monetary security. It is the passion for a sober America. Or, perhaps better stated in the words of the Hon. O.W. Stewart, one of the members of the Squadron,- he said, "God Almighty is back of the 'Flying Squadron'".

It is not our contention that, with all the advancement that has been made, our generation feels less impressed with wrongs that need to be righted than did the generations which have preceeded us. Nor will the future generations be all at ease when the pressing problems, with which we are confronted, are out of the way. The element which gives our civilization its hopeful aspect lies in the

ability of the religion on which it is founded to scrutinize conduct and proceedure,and proclaim them under the catagory of sin. Thus,as one evil is vanquished by her ceaseless and unrelenting warfare,she goes on to declare against other conduct,and to wage controversy with them as being sinful. We see examples of this proceedure in the case of alcoholic drinks and tobacco.A few decades ago both these were regarded as legitimate modes of indulgence;but both have been placed under the ban,and have become the objects of the church's intolerant hatred.Thus our hope for a better order rests upon the continued success of our religious consciousness,both in detecting ills and in exorcising them. And this is indeed a hope;for our fortune is in our hands.But men must be shaken out of their spiritual laziness, whether through circumstances which at length render intolerable the ineptitude of the philistine life,or through violent catastrophes of the social order,or through the advent of forceful personalities, or perhaps in all three ways."An overpowering conviction persuades us that we need not wait for some

other sphere than this in order to prove the reality of a higher order,and to put ourselves in relation to it."(R.Eucken - Christianity and the New Idealism p 3).The bringing in of the new order rests on the moral and spiritual powers that are initiated by religion.

In agreement herewith,Buckle lays it down as an axiom in the philosophy of history,that progress comes from within,- it cannot be conferred as a gift.In proof of this Sir Andrew Frasier,colonial administrator of Britain for thirty years,testified that christian missionaries do more than all the power of an empire can do to regenerate a nation. "Not England,but Jesus Christ is redeeming India."

Quoting Canon Hole,A.W.Taylor gives us the following: "Seventy years ago,(I quote from a statement published in India,the Indian Watchman),the fires of Suttee were publicly blazing in the Presidency towns of Madras,Bombay,and Calcutta;and all over India the fires of Suttee,in which the screaming and struggling widow,- in many cases herself a mere child,- was bound to the body of her husband,

and with him burned to ashes. Seventy years ago young infants were publicly thrown into the Ganges, as sacrifices to the god of the river. Seventy years ago young men and maidens, decked with flowers, were slain in Hindoo temples before the hideous idol of the goddess Kali, or hacked to pieces at the Meras that their quivering flesh might be given to propitiate the god of the soil. Seventy years ago the cars of juggernaut were rolling over India, crushing hundreds of human victims annually beneath their wheels. Seventy years ago lepers were burned alive, devotees publicly starved themselves to death, children brought their parents to the bank of the Ganges and hastened their death by filling their mouths with sand and water of the so-called sacred river. Seventy years ago the swinging festival attracted thousands to see the poor writhing wretches, with iron hooks thrust through the muscles of their backs, swinging in mid-air in honor of their gods. For these scenes, which disgraced India seventy years ago, we may now look in-vain. And need I remind you that every one of these changes for the better is due directly or indirect-

ly to missionary enterprise,and the spirit of christianity. It was christian missionaries,and those who supported them,who proclaimed and denounced these tremendous evils.Branded as fanatics, and satirized as fools,they ceased not until one by one these hideous hallucinations were surpressed." (Social Work and Christian Missions,A.W.Taylor,- p I52f.)

A.W.Taylor says,"Religion is the mightiest social power resident in humanity,and the christian religion is the mightiest power for the reconstructive uplift of mankind that has ever entered the world." (Ibid.p 3I).As further evidence of this statement take the following from the noted missionary,James Chalmers:

"I have had twenty-one years experience amongst the natives.I have seen the semi-civilized and the uncivilized;I have lived with the christian native, and I have lived,dined,and slept,with the cannibal. I have visited the islands of the Hebrides;I have visited the Loyalty group;I have seen the work of missions in the Samoan group;I have lived for ten

years in the Hervey group;I have known all the islands of the Society group;Iknow a few of the groups close to the line,and for at least nine years of my life have lived with the savages of New Guinea;but I have never yet met with a single man or woman,or with a single people,that our civilization without Christianity has civilized.For God's sake let it be done at once.Gospel and commerce,but remember this, it must be the gospel first.Wherever there has been the slightest spark of civilization in the Southern Seas,it is where the gospel has been preached;and wherever you find in the island of New Guinea a friendly people or a people that will welcome you there,it is where the missionaries of the Cross have been preaching Christ.Civilization! the rampart can only be stormed by those who carry the cross."(W.D. MacKenzie - Christianity and the Progress of Man, p 138f.)

We have seen that religion has brought about improved moral and social conditions within the civilized lands,and that it has been the power to bring enlightenment to the savage and benighted races.

And this christian spirit is the power to which we must look for all social betterme nt. In Harold Begbie's latest book,-'The Day that Changed the World',-the author has a fore-gleam of re-adjusted society.All things are in perfect harmony;distress is relieved;the rich are sharing the burdens of the poor:men are indeed brothers.The secret of this great change is in that all of a sudden God had become real in the lives of men. Sociologists generally are seeing,as they have not here-to-fore,that the christian religion is the solution of all our social ills. In his preface to "Christianity and the Social Rage",A.A.Berle says,"I make no apology for finding the base (for social development) in historic christianity;because in the historic unfolding of civilization,as it seems to me,the constant factor of genuine growth is the increasing acceptance of the moral and spiritual sanctions which Jesus Christ laid down in the christian gospel." And again toward the close of his book: In Christ we have our "real leader and liberator of humanity.In the christian church we have the real instrument of social

growth and development.And in the fellowship of christian men everywhere,our only abiding hope for the redemption of the world." p 389.

Our conclusion with regard to the fact of God in human society is two-fold;- first,that it is the spirit of God in men that constitutes moral evil: christianity makes moral distinctions,and imposes moral obligations. It is the christian that sees "a broad margin of the aught-to-be beyond the is." Without the religion that issued from Palestine, many of the great problems which vex us would never have been conceived. In the second place, it is the spirit of conflict begotten by this spirit of righteousness,which wages unrelenting warfare on the existing evil,that has wrought deliverance for the race in the past,and which is the hope of the race in the future.

But the moral consciousness of society limps lamely behind the noble vanguard;and it often does scanty justice to the worthy ideals and high conceptions of their progenitors. We have considered some tokens of the fact of God in human

society;we now consider the more definite,as well as the more fundamental,phenomena of the fact of God in the life of,the individual. There are two reasons for the close relationship that exists between the two main divisions of our theme.In the first place,individuals are social;each individual is a part of society,and collectively individuals constitute society.In the second place,religion is social;while at its base it is a matter of heart-relationship to God,yet it demands social expression.For this reason we will not be surprised to find that the lives that have been the most deeply stirred by religion are the lives that go out in the most self-sacrificing service for human society.

It is pertinent to observe that non-religious reformers are conspicuous by reason of their absence. Rarely do we find a men without religious promptings agitating for social uplift; much less do we find them at their expense,or peril,forcing the cause of humanity against the powers of opposition. Where are the martyrs to individual or social welfare that were not prompted by a religious motive?

Hocking declares that"Religion is the residual inspiration for human life." Religion is power;it surcharges the life and sends it out as a social dynamic."The mightiest civilizing agencies are persons;the mightiest civilizing persons are Christian men."(Dr.Fairbairne,quoted by Speer in Constructive Quarterly II-'I3). The creative geniuses of every kind have been wont to feel themselves sustained and impelled by an unseen Power,and guided by an inner necessity which has struck the right path and made them independent of the whole surrounding world. Thomas Carlyle recognizes the potency of the Divine in man thus: "There is an Infinite in man that with all his cunning he cannot quite bury with the finite;and ... this Infinite,seemingly dead and buried,can yet rise into the most potent and revolutionary activity. ... It is the power whereby we are emancipated from the control of the instincts, and which directs the individuality to a worthy end. It gives the end for which men live,lifts the strong and the weak into another world,enabling them to put under their feet every selfish impulse, ... changing

instinst,it may be,into a passion for righteousness, and turning genius and energy alike into the service of their fellow-men."

It is in the men in whom the Divine triumphs that our interest is chiefly centered.William James says that "The best fruits of religious experience are the best things history has to show." He proceeds with a tempered tribute thus:-"We may admit the human charity which we find in all saints,and the great excess of it which we find in some saints, to be a genuinely creative and social force,tending to make real a degree of virtue which it alone is ready to assume as possible. The saints are the authors,ancestors,and increasers of goodness. .. The saints with their extravagance of human tenderness, are the great torch-bearers of this belief:the clearers of the darkness. Like the single drops which sparkle in the sun as they are flung far ahead of the advancing wave-crest,or of a flood,they show the way,and are the fore-runners. The world is Not Yet with them,so they seem,in the midst of the world's affairs,to be preposterous.Yet they are the impreg-

nators of the world,vivifiers and animators of potentialities of goodness which,but for them,would lie forever dormant. It is not possible to be quite as mean as we naturally are when they have passed before us. One fire kindles another;and without that over-trust in human worth which they show,the rest of us would lie in spiritual stagnancy."(The Var.Relig.Exp.357f.)

This is a good general statement of the debt of society to her godly vanguard.We may here note a particular and notable instance of the direct influence of a godly example upon the life of one who observed it.It is from the Autobiography of Henry M. Stanley.

"For four months and four days I have lived with him in the same hut,or in the same tent,and I never found a fault in him.(Livingstone). I went to Africa a prejudiced man against religion,and the worst infidel in London.To a reporter like myself,who had only to deal with wars,mass-meetings,and political gatherings,sentimental matters were quite out of my province.But there came to me a long time of reflection.I was out there away from a worldly world.

I saw this solitary old man there,and I asked myself Why does he stop here? What is it that inspires him? For months after we met I found myself listening to him,wondering at the old man carrying out the words, 'Leave all an d follow Me.' But little by little, seeing his piety,his gentleness,his zeal,his earnestness,and how he went quietly about his business,I was converted by him."

And we believe that it was no mere matter of sentiment on the part of the humble Blacks of Africa, that,before they lovingly sent the worn and broken body of David Livingstone over seas to its final # resting place,they took from it the heart that had beat for them and had loved them,and insisted that it should remain with them in the land for which his life was spent.

We shall now look briefly into the lives of some of the men who have lived and wrought abundantly, and observe their consciousness and the source of their power.

The Hebrew prophets were reformers of the first magnitude; the name by which they were designated

is,in the Hebrew,Nabi,which signifies a person under the influence of strong emotion.The Literary Prophets are all well described by the phrase used by Dr.Knudson concerning Amos: he was a man of "tremendous intensity and consuming enthusiasm." These men had each a message which he fearlessly and forcefully proclaimed;whether it fell on sympathetic ears or not,he did not stop to consider. Often the opposition to his message was so strong as to threaten the life of the prophet;but peril did not silence the message. They were derided,regarded as fools and mad-men;they were severely punished and imprisoned; and in the case of Jeremiah,wretchedly suffered cold and starvation "in a pit wherein was mire."(Jer.39;6). But they still continued to prophesy.Their messages were confidently published as coming from Jehovah. This much,at least,cannot be doubted: that without the sense and consciousness of the Divine,they would not have been moved to proclaim,- and their spirits would not have been sustained in proclaiming,- the message so faithfully. Hocking,in his recent book says,"That which can happen only with a conscious-

ness of God is an act of God."(The Meaning of God in Human Experience,p 440).We are therefore driven to conclude that behind the Hebrew prophet there was a Divine power. "The Divine in all the fullness of its splendor can enter into the human,and thus the human from its inmost depths can be lifted up into the Divine!(Eucken) This seems to have been what happened in the Israelitish prophets.

We shall never be able to fully comprehend the debt of the Western world to St.Paul.Prof.William Ramsay has said,"The apostle Paul's journeys outrivaled in significance to civilization the conquests of Alexander and Caesar." All of Paul's significance to history hinges upon one great fact;namely,the revolutionary change that came into his life on the Damascus road.After this experience himself testified that,"The things which once I loved,now I hate." Not only were his desires changed,but his energies were re-directed,and the resources of his being brought into action:the very springs of life were thereafter changed.His life was henceforth dominated by the spirit of Christ:- "I live",he says,"yet not

I,but Christ liveth in me." (Gal.2:20).It is impossible to overestimate the civilizing power of Paul as he,- with the courage and strength of a champion,- dealt blow on blow on the vicious excesses that were commonly practised. In a time of inordinate indulgence,he preached restraint; amid practices of unspeakable shame,he preached purity;to people under the iron rule of law,he preached love. Behind his message was an earnestness of spirit which gave it tremendous power.Well may we ask,What revealed to him the ills and wrongs of his time?Whence his vision of ennobled humanity,and whence the power that so filled and controlled him,- giving to him,and to his converts,the power to lift themselves above their animal environment? As Bishop McConnell says, "We will not have it that a belief which lifts us out of ourselves and beyond ourselves is merely from ourselves;we must have some deeper cause." (Religious Certainty p 27).Paul felt a power within him that was not of himself;and that power came as a result of the experience on the Damascus road. It was a new spirit which possessed him,giving him

new thoughts,a new purpose,and controlling him by an inner compulsion,- a compulsion so compelling that no difficulty or danger was so great,and no task so overwhelming,as to cause him to faulter on his mission.

As one who has been an honor to the race,and a tribute to the Divine working within the human,the name of David Livingstone stands out in great eminence.The whole world,and particularly the continent of Africa,will ever owe a debt of deep gratitude to him who so unselfishly,and at such a cost, faced the dangers of low savagery and dread disease that he might carry the Leven of Society to the benighted souls in that 'Unknown' land.

Immediately after his conversion in his twentieth year,Livingstone felt keenly his duty to man.All that he earned,above his meager support,by his labors in the factory,he gave to the cause of missions. Not content with this service,he prepared himself in an adequate manner and gave himself a sacrifice for the savage negro. When we read of,and consider the privations and discouraging hardships

with which he met,and which he was obliged to bear, we fain would ask,What was the motive,or what the compulsion that carried him on such a mission? It was not for health,wealth,or honor.Livingstone was of the humblest of men;he sought no wealth,and lived without the comforts which it might have afforded. A desire for popularity or reward never entered his consideration. At the time of his brief visit to his home-land,after many hard years in Africa,many high honors were conferred upon him;and he was urged not to return to Africa,but to enjoy the rest and honor that he had so well merited. This he could not do;he must return to the needy land.

But it was not easy for Livingstone to remain in Africa.We hear the old man saying in an uncomplaining way to Stanley,"Loneliness is a terrible thing; especially when I think of my children.I have lost a great deal of happiness,I know,by these wanderings.It is as if I had been born an exile;but it is God's doing,and He will do what seemeth good in His own eyes."(Autobiography,H.M.Stanley p 278).And so with a body weak and failing,he pressed ever for-

ward till he met death by fever deep in the jungle. What was the power that compelled Livingstone? His biographer says,"It was the glow of Divine Love that moved Livingstone."(Bailey p 30). Of this we are certain: it was a spirit of service to his fellowmen,born of love for his Divine Master.

"Years ago a plain Methodist minister fell in love with the world's unlovely. ... For days he stood in the seething streets of East London,muddy with men and women.One night he went home and dedicated himself and his all to the service of those sick souls. That was the beginning of the Salvation Army,- the great work of William Booth."(A.Gilles, Matriculation Day Address '13).The extent and intensity of this work is well known.Salvationists are found in nearly every city of the civilized world;tens of thousands of officers and workers give themselves completely to this earnest endeavor."The Warcry",their publication,is printed in fourteen languages. Shortly before the death of General Booth he was asked the secret of the phenomenal success and growth of the movement.He answered:"Well,if I

am to put it in one sentence,I would say that I made up my mind that God Almighty should have all there was of William Booth." Whatever the Salvation Army has done to relieve distress;whatever has been accomplished in reclaiming for usefulness in society of the social outcast,we may credit to the Spirit of God working through William Booth.

The power of God in individual lives is not seen in the great benefactors of the race alone;it is seen in numerous other cases,and manifested in many ways. Let us consider how this power works in the phenomena generally known as 'conversion'. We may take two instances from Begbie's "Twice-Born Men". Among several vivid and real examples,we instance the experiences of those to which the author refers by the cognomens,the Puncher,and the Plumber.

The former,after a career as a prize-fighter, went to the beastly depth of an abandoned drunkard in the slums of London. In the extremity of his wretchedness,he resolved to drink himself drunk a last time,murder his wife,and meet death grimly on the gallows. However,when under the influence of

the drink,and about to commit the felonous deed, he was attracted by the music of the Salvation Army band;he followed it to the meeting,and there in his drunken stupor,surrendered himself to God.He now lives a clean,prosperous,and respected life.

The Plumber was a thief and a drunkard;one who terribly beat and abused his wife and family.Nearly all his wages were spent for drink;his family was destitute and starving. At a Salvation Army meeting he gave his miserable life to God. He was freed from his debasing habits;a new life welled up within him. But his religion brought him into difficulties,and cost him his job.For months he faced starvation,but did not waver in his religious purpose.Finally he secured work as a street sweeper;the wages are small, but the home is comfortable and happy.

These are two of a multitude of instances that might be cited where low,degraded lives have been elevated from the animal life in which they had fallen,into lives of usefulness and strength,through the agency of Divine power.There is a further fact regarding these lives which is noted by Begbie,and

which is a universal characteristic of Christed lives, namely,that they are not content with the joy of having their own lives delivered,and their souls saved, but they are anxious to save others.

It is needless to multiply,as might easily be done,instances where a consciousness of the Divine power has transformed the individual,- not merely reclaiming him as a menace to society,- but making him a positive power,or agency,for the transformation of other lives,and hence society. The biographies of the benefactors of the race are the histories of the actualizing of their religious ideals. Thus,of Wesley,it is of the consuming passion,- an intense love for humanity begotten of a conscious intimacy with the Divine,- that drove him to the relief of the degraded humanity of the English coal-fields; that braved him to meet the angry mob;that inspired him to provide relief for the poor,homes for the orphans,hospitals for the sick,and schools for the satisfaction of the intellectual hunger which religion always creates. And it is true that every life that has been really touched by the power of God is impelled to give himself unstiltedly in the

service of his fellows.Rauschenbusch says regarding unselfish social service,"The spirit of Christ is the power that drives us."(Christianizing the Social Order,p 126).

We have seen that Prof.James maintains that our subjective personal phenomena are realities in the completest sense of the term;and this is a commonplace observation for all who have had deep,personal,religious experience. Their life-experience is, for them,the most real thing that is possible.If the reality of the phenomena be doubted,such a person will confidently ask the confounding question which was put by Browning thus:

> "If there took place no special change in me,
> How comes it all things were a different hue
> henceforward?" -Paracelsus.

Or,it may be that he will answer with the fullness of conviction that he knows;and such an assertion is not to be discredited except by one who knows better,and in the nature of the case,this is manifestly impossible. However,our conclusion as to the fact of God in human experience is not to rest on personal conviction,however certain they may be; our conclusion must be inducted from observable ef-

fects.

Now the observable effects are not obscure in the case of the Puncher,and of the Plumber;nor are they less so in the cases of William Booth,David Livingstone,and St.Paul.Furthermore,our social and moral conscience,the substantial advance that has been made by the race,are very real factors that need to be accounted for. Is there any way of escaping the conclusion to which these cases seem to point? Can we explain the phenomena in any other way that by the agency of God?

Many persons in our day are wedded to a naturalistic theory of progress,- holding that the innate moral tendency in the race is the real factor in, and explanation of,the advance that has been made. We are ready to admit a natural tendency in humanity toward the right,but experience has taught us the truth of Prof.Bowne's remark that,"When our temporal concerns are not subordinated to something higher,our life tends to sink to an animal level, or to lose itself in petty vanities and unworthy externalities;and if this tendency is not checked it may go on, and often does go on, until the re-

ault is earthly,sensual,devilish." Man has a native moral tendency;were it not so,there could be no response to the appeal of the Divine;and on the other hand,if there were no Divine to call forth the moral instincts that are in man,they would die in their impotency.The plan of wise Providence is complete: "The Divine personality of our Lord appeals to the element of the Divine in our personality,calls it forth,gives it strength,and will finally give it mastery."(Steven, Psychology of the Christian Soul - p 254).

All human moralists have failed.Guatama sought to bring out the best that is in humanity;he "applied to human consciousness,but lacking the inspiration and aid which comes from a sense of personal Divine influence,Buddhism has failed on the large scale to raise its votaries to higher planes of ethical accomplishment."(Beacon-Lights of History p 102).Mr.Ebina of Japan,comparing christianity with Asiatic religions says,-"It is a power progressively delivering humanity from ignorance,superstition,and sin and its consequences;"this power other religions

do not possess.(Speer,The Light of the World,p 252). Dr.Kil of Korea observes that "Schools are coming to realize more and more that there can be no lasting reform without Christianity."(Ibid.p 280).

Islam has ruined Persia;it petrified society.The conditions which Mohammedanism produces stops progress wherever they come to prevail.Likewise,Buddhism has accomplished nothing in the way of social uplift:"Whatever pretentions Buddhism mat set forth in other directions,it certainly and absolutely has no claim to make in this particular respect;that is,in the work of the moral,intellectual,and social elevation of Japan."(Japanese Times 9/3/'10). We are,therefore,led to conclude with Prof.Bowne that, "Of all the religious masters of the race, Jesus Christ is the only one that lives as a present personal Power and inspiration."

If it may appear to some that the development of legal codes is the sufficient cause for the advancement of the race,we observe with Pres.Falconer of Toronto University that "Law is the fruit,and not the root,of progress."(Religious Education,10/'13) The liberal governments have not been established,

the standards of civilization set up,and then been imposed upon men;rather,these are an index to the social and moral attainment of the race or age. "Christianity reverses the ancient tendency,and instead of working downward from the state to the person,it works upward and outward from the person to the state."(Storres).

Thus,again we come back to the individual as the key to the situation.We note incidentally that the hope of the social order is that men shall be strongly stirred from within."A spiritual life superior to our merely natural existence must have its seat of authority in us,resist our acquiescence in the demands of the natural order,and reveal to us the possibilities of a new world."(Eucken,Christianity and the New Idealism,p 149).

In our survey we have considered a number of characters which stand out prominently in the annals of the race:men who have made distinct contributions to human advancement.And we simply have indicated some of the many types of this activity; there are besides other modes,as well as varying degrees,of the manifestation of this Power. We have

come to the conclusion that the observed phenomena can be accounted for in no other way than by Divine agency.

When we call before our mental vision a train of men such as the bold and earnest prophets of old, St.Paul,Savanorola,Luther,Wesley,Gladstone,Lincoln, Livingstone,Chalmers,Gordon,and many more scarcely less worthy, and all pointing to one source of their inspiration and power,it is impossible to honestly question the reality of that Source. A belt of magnetic needles around the globe,when allowed to swing freely,all point to a common spot which is the source of their activity.Those needles may not be able to go and locate the pole,but they can locate pretty exactly the whereabouts of the pole."A circle of souls around the world and across the ages,all pointing in one direction,when the spiritual impulse which results in the attitude we call faith is allowed to have full swing,is an indication of the reality of the Unseen Spirit to which they point."(Bishop McConnell,Religious Certainty - p 29).

B I B L I O G R A P H Y .

I.

Barker,J.M. Sociology - Class Notes. (Not Published).

Barker,J.M. The Saloon Problem & Social Reform. (Everett Press '05)

Begbie,Harold The Day that Changed the World. (Hodder&Stoughton N.Y.'I4)

Begbie,Harold Twice-Born Men. (Revell '09)

Barton,J.L. Human Progress through Missions. (Revell 'I2)

Blaikie,W.G. Personal Life of David Livingstone. (Revell,N.Y. n.d.)

Bowne,B.P. Intro.to Psychological Theory. (American Book Co.'86)

Bowne,B.P. Metaphysics. (Harper '82)

Bowne,B.P. Theism. (American Book Co.'02)

Bowne,B.P. Theory of Thought and Knowledge. (American Book Co.'97)

Bowne,B.P. The Essence of Religion. (Houghton&Mifflin Co.'I0)

Berle,A.A. Christianity and the Social Rage. (McBride,Nast & Co.'I4)

Bible King James Version I6II.

Brace,C.L. Gesta Christi. (A.C.Armstrong&Sons,'82)

Carver,T.N. Sociology and Social Progress. (Ginn & Co.'05)

Chalmers,J. Life and Work in New Guinea.
(Ed.by R.Lovett,Revell '02?)

Churchill,W. Century Magazine.
(December '13)

Eucken,R. Christianity and the New Idealism.
(Haupteprobleme der Religionsphilosophie der Gegenwart. Verlag von Reuther&Ruchard. Berlin '07.
Trans.by L.J.Gibson&W.R.B.Gibson, Harper & Bros.'09)

Goodell,C.L. Followers of the Gleam.
(Funk 'II)

Griggs,E.H. New Humanism:Studies in Personal and Social Development.
(Heubsch N.Y.'00)

Hocking,W.E. Meaning of God in Human Experience.
(Yale Univ.Press,'12)

Jackson,G. The Fact of Conversion.
(Revell,'08)

James,W. The Varieties of Religious Exp.
(Longmans,Green&Co.'02,23rd reprint.)

Knudson,A.C. Beacon Lights of Prophecy.
(Methodist Book Concern,'14)

Lord,J.J. Beacon Lights of History.
(Ford,Howards & Hulbert,'85-'94)

Mackenzie,W.D. Christianity and Progress of Man.
(Revell Chi.'97)

McConnell,F.J. Religious Certainty.
(Methodist Book Concern,'10)

McConnell,F.J. The Diviner Immanence.
(Methodist Book Concern,'12)

Mudge,J, Christian Experience.
(M.B.C.'12)

Lecky,W.E.H. History of England in 18th Century. (Longmans Green & Co.'78) Vol.II.

Rauschenbusch,W.E. Christianizing the Social Order. (MacMillan,'I2)

Nash,H.S. Genesis of the Social Consciousness. (MacMillan,'97)

Ruhe,A.& Paul,N.M. Henri Bergson,His Life and Philos. (NacMillan,'I4)

Sheldon,H.C. System of Christian Doctrine. M.B.C.'03.

Speer,R.E. The Light of the World. (Central Committee on the United Study of Missions, F.Wood 'II)

Speer,R.E. Christianity and the Nations. (Revell,'I0)

Speer,R.E. Contemporary Review. Nov.'I3.

Stanley,H.M. How I Found Livingstone. (Scribners,'9I)

Stanley,H.M. Autobiography. (Ed.by Dorothy Stanley, Houghton Mifflin Co.'09)

Steven,G. Psychology of the Christian Soul. (Hodder,N.Y.n.d.)

Storres,R.S.Jr. The Divine Origin of Christianity Indicated by its Historical Effects. (Randolph & Co.'84)

Railton,G.S. Authoritative Life of W.Booth. (Funk,'I2)

Taylor,A.W. The Social Work of Christian Missions. (Foreign Christian Mission Society, I9II)

Warren,W.F. THe Religions of the World and the World Religion. (Eaton,N.Y.'II)

Wesley,J. Journal. (Ed.by Neh.Curnock, Eaton,N.Y.'09-'I3)

Falconer,R.A. Religious Education. October 'I3

Hayward S. Thomas 1915

BOSTON UNIVERSITY
1 1719 02574 7488